

# *The Brooklyn Jewish Center Review*

FATHER COUGHLIN DOES  
NOT ANSWER

JUDAISM AND MODERN  
SEX VIEWS

ADOLPH STOECKER – HITLER'S  
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PASSOVER IN THE TELEBENDE  
MENAGE

THE BEARD

THE WORDS OF MAIMONIDES

APRIL

1935

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# The Brooklyn Jewish Center Review

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## "BECAUSE HE PASSED OUR FATHERS' HOUSES"

OF all the festivals in our calendar, none so fills us with the sense of the indestructibility of the Jewish people as does the feast of Passover. The very name it bears is significant. The name does not refer to the dramatic exodus from bondage, nor does it hint at the punishments meted out to the cruel Egyptians. It emphasizes a single incident in the entire epic—but an incident that speaks not of one day but for all times. "Because He Passed Over Our Fathers' Houses!"

It was not in Egypt alone that destruction "Passed-Over" the Jewish homes when all others went down in ruins. It was a tale repeated again and again throughout our history. For, in the words of the Haggadah, "not one only hath risen up against us, but in every generation there are those who rise up against us, to annihilate us!" And in every case, the destroyers have brought destruction upon themselves, but the Angel of Death *passed over* the children of Israel.

Alas, in our own day, we behold a new Pharaoh, who is determined, like the Pharaoh of old, to enslave and to degrade our people. But this new Pharaoh, evidently, has not learned the lesson of history. The Jew is destined for eternity, and no weapon that is formed against him shall prevail.

The Jew's indestructibility, however, is dependent upon his spiritual and moral worthiness. We are an eternal people as long as our lives bear witness to an Eternal God. The Festival of

## Father Coughlin Does Not Answer

THE following questions were recently sent by the *Review* to Father Coughlin for reply:

1. In your condemnation of bankers, why did you only list Jewish bankers, with the exception of the lone Morgan firm, since the Jewish bankers form only a slight minority of the American financiers? Unfortunately, your address last Sunday, March 24, does not cover this point.
2. Why did you mention the Morgans last when this house is larger than all the other private banking institutions?
3. Why did you not mention the many Gentile banks which exercise great power in Wall St., for example the Chase National Bank and the National City Bank?

No answer has been received.

Can Father Coughlin's silence be interpreted as a wish to avoid clarifying his attitude?

Passover comes, therefore, not only to bring us hope but also to arouse us and to inspire us to our higher duty—our duty to our Faith, our Torah, our God!

## PROMOTING SOCIABILITY—A FUNCTION OF THE CENTER

THE members of our institution will undoubtedly be happy to learn of the efforts that are now being made to study the entire problem of sociability and fellowship amongst those who make up the Center family. The writer of these lines has recently pointed out the significant fact that the Hebrew designation for the term "member" is *Chaver*. But the word *Chaver* means something more than is implied by the English term "member". *Chaver* means a comrade! *Kol Yisroel Chaverim*,—"all Jews are Chaverim"—does not mean that all Jews are members of one society, but that they are all "comrades". That is what membership in the Center should imply. Merely paying dues is not enough. Merely attending the services, lectures and other programs is not enough. Membership must imply "comradeship" a spirit of good fellowship, a feeling that we are all brothers, united by and for a holy cause.

It is to create this feeling of comradeship among the hundreds of families that make up our Center that the new special Committee has been appointed.

The *Review* earnestly hopes that success will crown the efforts of this new committee in making the members of our Center feel that they are not only members but *Chaverim*—comrades, friends, brothers!

—ISRAEL H. LEVINTHAL  
(Editorials continued on page 22)

# JUDAISM AND MODERN SEX VIEWS

By ALBERT MORDELL

It is probably not generally known that in the Jewish conception of the unity of God a moral point of view in regard to sexual relationships is strictly and logically implied. This conception arose as a revolt from the worship of Astarte, the goddess of fertility celebrated among the Phoenicians. As well known, the rites before her included sexual orgies and sacrifice of virginity. The primitive theory was that she would be induced to make vegetation prolific by the influence of acts leading to generation committed in her presence.

The Jewish God has no wife, mistress or female counterpart. No such celebration of his Divinity was possible, as was the case with respect to Astarte. No stories or legends could be created about Him as later were current about Jupiter and Juno. Therefore, when the Jew, in his daily prayer, calls out to Israel to hear that the Lord our God is one, he virtually says that sexual immorality is not countenanced either in Jewish religious worship or private or public life. When the Bible said that there should be no harlot in Israel, it used the word "kedeshoh", which was the special name for the woman who yielded her body before Astarte.

## JUDAISM DID NOT VIEW SEX AS SHAMEFUL

YET it must not be supposed that the Jewish view of sex is a puritanical one. Judaism did not look upon the sexual instinct as something deplorable or shameful. It did not seek to thwart it or extirpate it. It sought to divert it in a salutary way and confine it to legal channels. The asceticism of the monk, and the nun, was not welcome, nay, denounced by the Jews. In fact, not only the priest, but every Jew was supposed to marry, and marry early. Incidentally, thus the Jewish nation solved the sex problem for youth. In Palestine men at the age of eighteen and girls at a still earlier age entered upon the marriage state. Celibacy was discouraged, the only exception being made in the case of a man who wanted to devote himself exclusively to the study of the Torah.

In recent years we have heard many views on the so-called modern theory of sex. It had even been prophesied that the institution of marriage would be abolished in our own time. Under

the theory that jealousy was not an instinct but merely a remnant connected with the old feeling of property ownership, it was held that adultery ought to be lightly treated and condoned. Owing, no doubt, to apparent injustice worked by the current view of the double standard of the sexes, a single standard was raised under which single women were to be given the same privileges as men before marriage, and nothing was to be said derogatory to the free life led by them.

Judaism is averse to all of these positions. It does, however, meet modern theories of sex on some more acceptable views. In fact, it long anticipated those theories which hold that divorce should be granted where the two parties are willing to be divorced. As is well known, neither under the common law, nor under the law of any state in this country is a divorce granted where the husband and wife have agreed to obtain a divorce. In fact, such a situation is known as collusion, and is always a ground for refusing a decree, on the theory that the State, being a third party, has been discriminated against. Liberal thinkers and some European countries take the position that the best reason for granting a divorce is when the two people are willing to be divorced. Milton, in the seventeenth century, wrote a number of pamphlets defending this point of view. He declared that students of the New Testament had misinterpreted the old Mosaic law, which he vigorously defended as favoring this view.

## DIVORCE SANCTIONED FOR CAUSES OTHER THAN IMMORALITY

JUDAISM again meets modern theories of sex in the sanction of divorce for other causes besides adultery. In fact it permits divorce for many reasons not granted in most of the states of the country, such as refusal to comply with marriage duties, sterility after ten years, and offenses against one's dignity and comfort. Yet it must not be supposed that under Judaism a divorce was given to anyone who sought it. If there was opposition by the husband or wife, as the case might be, a proper

cause had to be made out. At all times, however, the Rabbis made efforts to reconcile the disrupting parties.

Under the Jewish law, as in the saner modern theories of sex, birth control was permitted (though it was not always exercised). Judaism has always been lenient in permitting violations of the law, to save human life. It was on this theory that it recommended birth control. It made the theory more elastic so as to embrace poverty, for under extreme conditions of poverty, children might die from inanition and disease. Only recently a group of American conservative Rabbis advocated birth control and cited support for it from the Talmud.

As is the case under all state governments, marriage under Jewish law is a contract and not a sacrament. The ceremony may be performed by a layman well versed in the law as well as by a Rabbi. In fact, according to strict legal technicality, any ceremony performed in the presence of witnesses constitutes a marriage if the man tells the woman he is marrying her, places a ring upon her finger, and she consents.

## FEEDING HUSBAND UN-KOSHER FOOD CAUSE FOR LOSS OF "KETUBAH"

THE written record of the marriage is known as the Ketubah. It is in the nature of our modern marriage license. It carries within it provisions for alimony (a lump sum) in case of divorce, and a dower in case of death. It is chiefly a protective measure for the wife. She could not waive her rights under it and she always retained them, even if the document was lost. She lost her monetary rights, however, when she was guilty of adultery or pre-nuptial incontinence. She also "lost her Ketubah", i. e. forfeited her financial privileges, if she compelled her husband to violate Jewish laws and customs, such as giving him food that was not Kosher.

The Ketubah was originally introduced as a means of curbing the husband's inclination to obtain a divorce almost without notice. It put a lien upon his property in favor of the wife, in case of divorce, the money payable immediately. This restriction naturally made him hesitate to seek a divorce,

(Continued on page 17)



# ADOLF STOECKER — HITLER'S SPIRITUAL PREDECESSOR

By

LOUIS L. SNYDER

*Department of History, College of  
the City of New York*

**A**FTER Bismarck brought German Nationalism into tangible form, it was a relatively obscure court-chaplain who took over from him leadership of the German mass mind. One of the greatest forces for the continuance and intensification of German nationalism was this militant clergyman, who embodied the new tendencies towards integral nationalism,—the spiritual predecessor of Adolf Hitler and the Third Reich.

Adolf Stoecker was born on December 11, 1835, in Halberstadt, the son of an army quartermaster. After years of intensive theological study at Halle and Berlin, he became a pastor in the small communities of Seggerde and Hamersleben. When the Franco-Prussian War broke out in 1870, he was sent to Metz as a field-chaplain. One of his sermons on the battle-fields attracted the attention of King William I, who later as Kaiser called the comparatively young man to Berlin as court-chaplain (1874). On January 3, 1878, Stoecker founded the Christian-Socialist Workers' Party, through which he hoped to win the workingman to 'national and Christian' thought, to better the workingman's position and to conquer the Social Democrats for the "spirit of nationalism." At the first meeting of his party in Berlin "Eiskeller" he thundered at the Social Democrats who happened to be present: "You hate your Fatherland . . . to hate the Fatherland, that is like hating your mother!" For Stoecker being national and Christian was impossible unless one were a pronounced enemy of the Jews. He was the foremost anti-Semite of his time.

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*This article is taken from Dr. Snyder's comprehensive study of the background of the Hitler movement, recently published under the title, "From Bismarck to Hitler." Those who still think Nazi anti-Semitism a post-war development, influenced by the Versailles Treaty, will be disillusioned by this work.—Editor.*

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From 1879 to 1898 Stoecker was a member of the Prussian Landtag, from 1881-1893 and 1898-1908 he held a seat in the Reichstag. He looked upon himself as a leader of the masses and was inclined to mix his duties as churchman and as political leader in a manner most disconcerting to the court. Constant scandalous affairs at mass-meetings, frequent libel suits, intrigues, vexing conflicts with Bismarck, his bitter anti-Semitic policies, all these tended to make his position at court an unbearable one. The warnings of the Emperor seem to have little effect on him. When William I died in 1888, Stoecker's fate seemed sealed, since Frederick II had an aversion to the militant court-chaplain. His stock rose once again when William II came to the throne, since the latter as Prince had, in spite of Bismarck's advice, shown a keen interest in bettering the condition of the workingman and seemed to be under Stoecker's influence. Bismarck, always the *Realpolitiker*, advised the young emperor to retain his court-chaplain, through whom he hoped to win an influence at the court even though Stoecker irked him personally and politically. After Bismarck's dismissal in 1890, the Kaiser was told by Grand Duke Frederick of Baden and Finance Minister Miquel that he could obtain the support of the entire Jewish press if he got rid of Stoecker. Ever impulsive and seeking popularity, William II dropped his sky-pilot soon after the dismissal of his more earthly pilot. The method consisted merely in ignoring Stoecker as chaplain at the marriage of Princess Victoria, the emperor's sister. Stoecker interpreted the slight correctly and sent in his resignation at once, November 5, 1891. The Kaiser accepted without the courtesy of a reply.

Stoecker's bellicose spirit was not at all dampened by this obvious affront. He kept fighting for his Christian-Socialist party, which however never

made great headway in the Reich. He turned his attention to the Inner Mission in Berlin, an organization founded by him to convert the workingmen to Christianity and to fight the "un-Christian spirit of the Social-Democrats." He wanted socialism as depicted in the New Testament, as opposed to "social-democracy and radicalism, materialism and disbelief." He died on February 7, 1909, at Gries-bei-Bozen.

Let us consider the scene of Stoecker's activities. In 1871 Germany was politically unified after a series of sledge-hammer blows directed by Bismarck at Denmark, Austria, and France. What Germany had hoped for for centuries, what the revolutionary movement of 1848 was unable to achieve was brought about by a blood-and-iron policy. Germany was at the height of her military power, unquestionably the strongest nation on the continent. Nationalism had brought her to a place in the sun.

**A**S a result in the 70's of payment of the huge French indemnity, money became too plentiful in Germany. Wild speculation and financial panics, higher cost of living and economic distress proved that even a victorious nation had to pay in the hour of its glory. This was indeed fertile ground for radicalism. While Bismarck was concerned with a vain struggle to match his own power against that of Rome in the "Kultur-kampf," the Social Democratic party (composed of a fusion in 1875 of the followers of Karl Marx and Lasalle) seemed to be profiting by the economic unrest. It gradually increased in power, until by 1877 it commanded half million votes and twelve seats in the Reichstag. The spectre of political democracy and anti-militarism awakened Bismarck to the fact that his real enemy was not Rome but Socialism, which challenged the very back-bone of the nationalistic structure he had so laboriously built. He backed out of the "Kulturkampf" in 1879 and until his retirement in 1890 he waged a veritable domestic war against Socialism. Rigorous legislation attempted to arrest the gradual but certain spread of the movement.

*(Continued on Next Page)*

Stoecker came to Berlin at the start of the "Kulturkampf." During this struggle he remained quiet, but the rise of Social Democracy stirred him into action. Although less anti-nationalistic than Socialists in other European countries, the Social-Democratic party remained essentially Marxian in theory—its insistence on international solidarity jarred the popular, national, patriotic spirit of German militarists and aristocrats. Stoecker believed the party to be anti-religious, immoral, un-Christian. Furthermore he believed it to be controlled by Jewish financiers and charged the "Jewish-Marxian press" with poisoning the German mind. He plunged into the thick of the fight against Social Democracy by attempting to urge the Socialists to think in a more Christian and national manner and to cease working for "national destruction." The Christian Socialism he preached was irksome to Bismarck, who spoke with scorn of "priestly politics" and who in 1881 even intended to use his law enacted for the suppression of Socialism against Stoecker.

**T**HE program of the Christian-Social Workers' Party, gives us perhaps, the best indication of Stoecker's aims. It is his brain-child and it reflects his own personality, his own manner of thinking and, of importance to us, his nationalism. It endeavors to please both conservatives and radicals alike, calling upon them both to settle their differences. He makes a sharp distinction between his own system and that of the Social Democrats. According to Stoecker the latter wanted to draw all capital into the hands of the central organization—the state—and then this capital would be portioned out among the people. Social Democracy wanted to expropriate all private property, which seemed to him impractical and Utopian. Lasalle demanded productive associations controlled not by capitalism but the state; Stoecker opposed this, declaring that such a system would ruin the sanctity of private property and would destroy loyalty, feeling of duty, energy and ability among the average laborers. Stoecker's socialism wanted to *better* the condition of the workingman, not attempt to give him, as he says, more than he can possibly achieve. The task of the enlightened national and socialistic state was to strengthen the middle and lower class existence. These classes must learn to show a higher regard for the national duties of every citizen. Stoecker maintained that Social Dem-

ocracy did not understand this nationalistic spirit. Social Democracy was international and un-Christian, which appeared to him as deadly to the best interests of the state. It meant "Atheism and Revolution." "No one who loves his nation," he said, "ought to look on without objection as Social Democracy tears from German hearts the Christianity for which our fathers and forefathers joyfully offered their blood . . . ."

The integral nationalism of Hitler and his National Socialist party in present-day Germany was presaged by Stoecker's Christian Socialism. A study of the writings of Hitler and Stoecker reveals words verbatim. The Fascist war-cry "Deutschland erwache!", for example, was first used by Stoecker. Hitler's anti-Semitic propaganda contains all of Stoecker's stock phrases, and his economic radicalism bears some similarity to that advocated by Stoecker.

Even though as a chaplain he preached the brotherhood of man, Stoecker did not seem to have any conscientious scruples against war as a national necessity. He believed that anyone who considered the history of Prussia could not fail to see the finger of God directing its destiny. He referred to the German Wars of Liberation as the "most noble war ever fought in history." He found this same spirit in 1870-71, this same "determination and energy, royalist loyalty and love for the Fatherland; a firm faith in God, a willingness to sacrifice without parallel." "It was a national war," he says, "filled with German enthusiasm." He compared the majesty of war with the majesty of God and praised the all-powerful Judge for the blessings of victory.

Stoecker was the foremost anti-Semite of his time. He felt that it was impossible for the Jew to understand the high Christian "Weltanschauung" or the deep spirit of Germanic ideas. For him Judaism was a great danger for German national life. "Modern Judaism," he said, "is a foreign drop of blood in our national body; it is a destructive power . . . . We must nurse again the peculiarities of our national genius—German spirit, industriousness, and piety, our heritage." He thought it altogether impossible to have a Christian, national state as long as Judaism played an "important role" in Germany. The Germans would be fools to let the Jews cripple their national life.

Stoecker believed that Israel had retained a national character all its own. He spoke again and again about the foreign religion, race and nationality of the Jews. He pointed out that no people on earth retained its racial peculiarities so tenaciously. "The Jews are today a nation for themselves," he said. "And we ought not to look upon this people as other than foreigners simply because they speak German among us. They speak Hebrew, too, they have another method of tabulating time; they cannot show more clearly that they want to retain their national consciousness. And again: 'The Jews are a nation within a nation, a state within a state, a race in the midst of another race. All immigrants are finally assimilated in the nation where they live, but not the Jews. Their unbroken Semitism and their rigid ritual system and enmity to Christians stand in direct contrast to the Germanic spirit.'"

Stoecker was opposed to emancipation of the Jews, which would be an error from the national viewpoint. He conceded that individual Jews achieved excellent results in various fields, but a flood of the spirit of Judaism in the sciences would not aid the national development of Germany. That Jews provided work for laborers was an insult to German national pride. He pointed to the fact that Professor Treitschke, whom he calls "that man moved by the national spirit and above any suspicion of religious fanaticism," had once said: "The Jews are our misfortune!"

**W**HEN in Feb. 1888 a statue of Heine was to be erected, Stoecker worked feverishly against the proposition. "It alienates the healthy patriotism of the people," he said. "It ought to be made of mud. . . . Heine—the Jew—was a rascal (Lump)!" He asked his followers not to accept the conception that Lessing was a friend of the Jews. "Lessing's 'Nathan the Wise' is an exaggerated picture. It will disappear behind the figure of Shylock." He rebuked Lessing for writing that "Weltuergertum" (citizenship-of-the-world) was the only true spirit and that nationalism was a weakness. This statement, Stoecker said, exhibited one of the many weaknesses of the great Lessing. "In the century that separates us from him we have progressed a little."

(Continued on page 13)



# THE BEARD

By FLORENCE LIPKIN

**E**ACH morning he watched his grand-nephew emerge from the bathroom rubbing his freshly-shaven face, and he shook his head regretfully and sighed. Each morning, since the boy had first begun to shave, he had watched, hopefully, but each morning the growth of the day before was gone, and there was the boy stroking his chin and brushing away the powder from his cheeks.

Ah, the young ones, the young ones! More and more they were breaking away from the old ways. Soon, what would be left of the old traditions? Uncle Michel thought of his own young days and with what joy he had greeted the signs of manhood and his right to take his place in the *schul* among the elders. Ah, the times have changed, the times have changed! But what could he expect of the boy? Once he had walked with him to the gates of his college, and there he had seen that all the boys were smooth-shaven. True, most of them were *goyim*, but even the Jewish boys were beardless. Could he demand of the boy that he be different from the rest? Yes, he understood—but each morning the sight of the bare cheeks drew a long sigh from his bosom.

And then one morning he saw the boy going into the bathroom, and in an incredibly short time he was out, whistling as he rubbed his face. When he sat down to breakfast opposite Uncle Michel, there was a faint stubble on his face. Uncle Michel ate nervously, eyeing his nephew between every dip of the spoon. Was it true, what he saw? But what was the reason? Perhaps the boy had a sore or a rash that he was afraid to irritate with the razor. But another stealthy look showed him that the skin was clear and healthy. Had he, then, forgotten? But how did one forget such things, such habits. Perhaps, after all—

His trembling hand shook a blob of cereal upon his black-and-white straggly beard, and carefully he wiped it away. If the boy had really decided, it was not well for him to see anything that would cause him to change his mind.

The hairy growth grew longer with the passing of the days. Uncle Michel

sat across the table and saw that each morning it was thicker and longer. He wanted to speak to the boy, but he dared not. It might make him shy, uneasy, and then he might even—! No, no, better to allow him to do it in his own way.

The spring days were becoming warmer and warmer, and Uncle Michel watched with greater anxiety. It was in the hot days of summer that he might falter. If he would persist thru the summer, then Uncle Michel would be assured. The boy was not going out so much now. It was good that he had to study for the graduation examinations, and had to stay home in the evenings. It would help him to pass the early, and more difficult, because unaccustomed, stages.

And now it was the last week of school. As was his custom, Uncle Michel waited for his grand-nephew, and together, side by side, they walked out of the house and to the corner. There they parted, the boy to walk downtown to his college, Uncle Michel to walk uptown to the *schul*. Uncle Michel stood on the corner, looking after the boy as he walked briskly down the avenue. How tall he was, how straight, how finely built!

Uncle Michel saw him suddenly in a new light. Of all the other children in the family, he alone was following in the ways of his fathers. He alone was carrying on the traditions of his people.

Uncle Michel turned to go towards the *schul*. The family was talking about the presents it would give to the boy for graduation. Only Uncle Michel had not spoken. Indeed, nobody expected him to speak. There was nothing he had to give. He was a poor man, living with the family of his niece, who, out of the goodness of her heart and because he was her dead mother's only brother, had sent him money to come to America from the old home and spend his last years among friends. And as soon as he had arrived she had bought for him a seat in the *schul*. This seat was the only thing of value that he possessed. It had been his for ten years, and would be his till the end of his days, unless, before that, he wished to sell it or transfer it to someone.

As he neared the *schul*, Uncle Michel's step quickened. This would be his present to the boy! Today, today, he would arrange it, so that he could leave the ticket besides his plate with the other presents from the family. For this one nephew nothing was too good. He alone was deserving of this gift.

\* \* \*

At the end of a long line of jostling and laughing youths, the boy stood. Already he was near the top of the platform. And now he was next. They held up the tape.

"Three and a quarter inches! Ben Birnbaum wins the Class Day Cup for the longest beard in the Senior Class! Hip-hip—!"

Waving his hand to the cheering crowd, the boy stroked his short beard and thought longingly of the razor on the bathroom shelf.

## RULES OF CONDUCT, BEHAVIOR AND GOOD MANNERS

*"The Treatises Derek Erez"—Edited from Manuscripts, with an Introduction, Notes, Variants and English Translation. By Michael Higger, Ph.D. New York 1935.*

**D**OCTOR HIGGER, who is one of the lecturers in the Center Institute of Jewish Studies for Adults, has added another laurel to the many that he has won in the field of Talmudic literature. In the work which he has now published he gives us a critical edition of one of the smaller, extra-canonical Tractates of the Talmud, but one which deals with a sub-

ject that should be of interest to all Jews even in this modern age. For this tractate deals with the Jewish rules of conduct, behavior, good manners, and, as our author translates the term *Derek Erez*—etiquette. The aim of the compilers of this tractate was to give to scholars and laymen a code of behavior and good manners to assist them in the ordinary routine of life.

The scholar was to set the example to others; therefore most of the maxims were for the benefit of scholars. Space does not permit the inclusion  
(Continued on page 21)

# THE SABBATH CANDLES

By SIDNEY VICTOR LEVY

**C**LASPING an unlit match, grandma steps with her usual nimbleness into the dining room from the aromatic kitchen. She is rightfully proud of her cooking conquests, and when the weekly *gefilita* fish satisfies her discerning eye grandma is as happy as any conscientious artist. In the dining room she displays no flourish, no floundering, no frailness as she ignites the awaiting candles as instinctively as another woman lights a cigarette. She shakes her torch-bearing hand until the match's flame darkens to mere smoke. Then she tosses the charred stick out of the window. Her grandchildren imagine that all Jewish women throw their burnt matches into the street at the same time each Friday. And this is why the lighting of the candles coincides with the dusk; the slowly rising charcoal particles, according to grandma's tales, bring on the twilight hour. If the good women do not set up the traditional candles and fling the blackened match to the air, darkness—and with it the Sabbath—will never come. Thus no day of rest without religious observance.

Cheek by jowl the exotic tango team, Wax and Taper, show their smoke; then start a graceful snake-hips dance; and soon serenely waltz. The *fidgety* flames cast their reflection through an open French door, enabling the grandchildren to observe it. Judy, seven, immediately ceases to instruct her three year old sister in the art of banging "chopsticks" on the piano, and, to partake in the sacred Friday evening ceremonies, they both tiptoe into the newly lighted room. The small, laughing girls clasp hands, and lovingly encircle their praying grandma in ring-around-a-rosey fashion. Grandma devoutly closes her eyes, while she passes her hands—religiously trained by her mother, and guided by her ancestors—above, around, and between the two brilliant candle flames.

"Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and hast commanded to kindle the Sabbath-light." The little folks squeal "Amen" just as soon as the short prayer ends, one sister attempting to "Amen" more loudly and quickly than the other. Happily they hug their grandma, and the smaller one, enchanted by the scene,

cries, "Now me make fire". Grandma kisses them, hiding a sweet tear; and these three—grandma and grandchildren—wish one another a *Good Shabbos*. In the meanwhile the glowing candles are so moved by the simple beauty and pure loveliness before them

that they shed soft tears. The gold plated candle-sticks harbor these tears which slide down the thin white bodies of the candles and which build huge castles in the imaginations of the fascinated children.

## SAFED RHAPSODY

By MARY HALPERIN WITTNER

**O**FTEN were the times that I had left my hills of Safed for a trip to Haifa, and suddenly, in the midst of the conversations with people whom I had come down to see, I would be filled with a longing to leave and return; a yearning which I could not define would possess me to such an extent that I would return by the first bus to my Safed. How restlessly I would sit until my eyes had caught the hue of blue Kinerat stretched below me, and then what a feeling of peace and security! I will try to define or explain this emotion. I only know that it is so, that all this beauty speaks as no person can, that before it man becomes an infinitesimal quantity—negligible.

\* \* \*

Safed is a small city in upper Galilee. Here Caro lived during the many years it took him to codify the laws of Israel. Near here, at Meron, Simion Ben Jochai, reputedly the first of the Cabalists, was supposed to have written the Zohar, the treatise on the nature of God. It was from Safed that future students of the Cabala received inspiration after the expulsion from Spain. Here it was that the mystic concept of God revealed itself in exaggerated form,—giving birth to the curious development of the Ten Emanations or the Ein Soph. Where else could this conception have come if not from these mysterious hills and fantastic valleys, unreal in their fantasy?

Safed could not have thrived as the great center of culture and study which it had become in the fifteenth and sixteenth century if there had not been something which could appeal to these imaginative men who gathered there to live a life of simplicity and virtue. Plagues have not broken its spell, neither have earthquakes. It is still the Safed of the Cabala, where mysticism could be combined with as-

ceticism. . . . Safed, from whose heights one must drink and drink, whose beauty is such that one must look away lest one's heart burst with the fullness and greatness surrounding him.

Hills! not the hills we know, but hills which seem to fold gently, one into the other, until the illusion of a sea is created. And strangely enough, they seem to take on the moods of the sea, except for the richer colors wrought by patches of green and the reddish brown of naked rock. Stark is its beauty, and yet, at the setting of the sun, it becomes a blending of softness and color.

Often on a moonlit night, when I walked outside the city, I was deeply struck not only by what I saw before me, but also by the associations the scene brought up. I saw the shepherds of my people, I heard their reeds sounding through the clear air and I knew that I was home at last.

I climbed to the highest point of Safed, where the Romans had built their ancient fortress. I looked about me. The moon had risen full over Kinerat . . . Moonbeams upon Kinerat . . . Mt. Etzmon a silhouette! In the west lay Mt. Carmel; in the east the valley was spread before me, with the lights of Tiberias dulled by the brightness of the moon. Directly below was the peace of sleeping Safed, Safed silent, yet singing a symphony of beauty. I was filled with a greatness which held me spellbound. I remembered the words of the poet: "Perhaps it was in a dream that I beheld thee, Oh, my Kinerat."

And from this encompassing beauty I took new courage, new hope, a feeling, a zest for life. Humble did I feel, for I knew that here was a grandeur which is to God alone. In humility I turned away.



# PASSOVER IN THE TELEBENDE MENAGE

SAYS Yente to me:

"Mendel, what will be the end? Here is Passover almost under the nose and there's no sign of it yet in the house. Don't we have to provide for Passover? May I provide for your funeral!"

I reply:

"Yente, your curses won't provide for *pesach*. Better put them away until after the holidays. They'll keep, and you'll find them useful then too."

Says Yente:

"If you don't like it you know what to do, may the Angel of Death know what to do with you!"

So I ask her:

"What, for example, do you need for *pesach*?"

Says she:

"First, we need matzos."

"And then?"

"Then eggs."

"Go on."

"We need onions, and *borsht* and potatoes and chicken fat."

"Keep going," I prompt her.

"Well, some parsley."

"What more?"

Yente suddenly grows angry and bursts out:

"Let me catch my breath, will you?"

"You can catch your breath later,"

I answer. "Go on." So she continues:

"And meat, and a suit and shoes for Pinch, and suits and shoes for Feivel and Isaac'l, and for Sadie a dress and for me a dress."

"Go on," I repeat calmly.

"And oilcloth for the kitchen table and a bit of carpet for the bedroom."

"Further?"

"And some kerosene to clean the beds . . ."

"And . . ."

Yente glares at me.

"And *dotsall*," she finishes.

So I say:

"Without all these things there can still be *pesach*."

"No!" she asserts.

"Yes," I affirm, and I point out that a friend of mine, Pitsche the tailor, even did without matzohs last year and failed to starve.

Says Yente:

"A plague on you and Pitsche together."

I reply:

"Yente, you don't have to curse Pitsche. His own wife, the Lord be thanked, can do that for him. As to

By

B. KOVNER

meat for Passover, I know people who do entirely without meat. They call themselves vegetarians. They consider it a sin to eat meat. And yet they are as strong as bears."

"It's a *bloff*," says Yente. "There aren't any such people. And if there are, they eat chickens."

So I tell her:

"You don't know what you are talking about."

"And what about eggs?"

"Imagine that the world was created without eggs."

"And potatoes?"

"Imagine that there is not a single potato on earth."

"And what about the children running about without shoes?"

"Did nature intend people to wear shoes?" I ask.

Yente's face begins to turn a deep crimson.

"And the suits for the children?" she says in a low voice.

"To me," I reply, keeping an eye carefully on her, "new suits don't mean anything."

"And if I must go about naked and barefoot—is that nothing to you too?"

Say I: "And if I go about ragged, what about that?"

Says she:

"You can make yourself a shroud."

"What will be then?"

"Happiness," she replies.

By this time I see that Yente can't take a joke, so I say to her:

"Yente, if you'll behave yourself, and keep your mouth shut, and stop cursing, I'll find a way to provide for Passover. Is that a bargain?"

Yente looks at me closely.

"Yes," she mutters.

"Sure?"

"Sure."

Then I make a slip and find myself saying: "I don't believe you."

"If you don't believe me," she replies, "you can go —"

And she sends me to the place I have, alas, heard so much about.

\* \* \*

COMING home from the shop I find Yente sitting with clasped hands and a sour face. I ask her what is the matter and she tells me that our two boarders, the Polaks, Blazshag and Vabzshag, moved out owing two months rent.

Say I: "Yente, serve you right. I warned you not to take in Polaks."

"Who should know?" she protests, "that two such big, pockmarked *goyim* — woe to them — would not pay up?"

"Well, now they're gone," I try to console her, "don't take it to heart. Imagine that you were sick and spent the money on doctors."

This caused Yente to lose her temper. "Be sick and miserable with the two Polaks together," she cried. "Misfortune take you both! The three of you should lie six months on one side and six months on the other!"

So I say: "Yente, hadn't we better think about finding them?"

Says she: "May the evil one find you! How do you expect to find two *goyim* in Brownsville?"

Say I: "You'll see. I'll get them."

I took myself out and went from one Turkish bath to another. I knew you could find Polaks sweating over customers. But my runaway boarders were not there.

Next I made the round of Jewish restaurants. What Jewish restaurant does not have a couple of Polaks washing dishes? But I failed again.

So I visited a Polish saloon and asked one of the men there: "Have you come across Blazshag?"

"What Blazshag?" he asked.

"A Pole whose name is Blazshag," I answer.

"No," he replies in Polish, "I haven't seen him."

"Or Vabzshag?" I inquire.

"No Vabzshag," he says.

It occurs to me to ask the fat-cheeked Polish girls with the watery eyes who work in Jewish houses. I go out, and meeting a sturdy Polish girl I say to her:

"Marianna, perhaps you know where there is a Blazshag? One of your countrymen, with stiff moustaches?"

Marianna sends me to another girl, who works for a Jewish butcher.

I find her and ask: "Marianna,"—nearly all Polish girls are named Marianna—"Do you happen to know where Blazshag or Vabzshag work?"

Who are they?" she asks.

(Continued on Next Page)

# Passover In The Telebende Menage

(Continued from page 9)

Say I: "Two healthy *shkotzim*. Both your countrymen. Both thieves and anti-Semites."

She thinks awhile and then replies: "Yes, I know where they are." And she gives me their address.

I come to the place. It is a red brick building with a sign:

## MATZOS FOR PASSOVER JACOB JACOBSON

In the office I see the bookkeeper, a Jew with a blonde beard, a black skull-cap and a pencil behind his ear. I ask him:

"Mister, do two big Polaks work here?"

"What are their names?" he asks.

"One is Blazsheg and the other Vabzsheg; both cut throats, both thieves and both anti-Semites."

"Yes," he replies. "Go in there, please, through that door."

I look at the door: Over it is written: "Matzo Bakery."

I lose no time but go in. There are my boarders, baking matzos. As soon as they see me they run forward with apologies.

"Pani Telebende," they say, "we had to move—couldn't stand Yente." And they promised to bring me the money in two weeks.

Going out I ask the bookkeeper: "Mister, why do you employ *goyim* for making Passover matzos?"

He replies: "In the first place the Polaks are stronger workmen. In the second place they work for less wages. In the third place they don't belong to a union. And in the fourth place take a fig for all American *kashruth* and all American Jewishness . . ."

\* \* \*

**E**REI' PES.ICH I go to the bath, steam myself clean, comb my beard, put on a clean shirt, go to *schul* (my *schul* is the *Chevre Anshe Feif*), finish praying, come home, cheerful,

merry, as befits a king, and with a holiday voice, call out:

"Good Yomtov, Yente, good Yomtov!"

And Yente quickly responds:

"A dark and dismal Yomtov on your head, on your hands and feet, on your skin and bones! I am suffering with Pinch and he sings good Yomtov! The landlord from next door wants to kill Pinch and he says good Yomtov!"

I stand still, surprised. That Yente should curse! How could that be?

I say to her: "Yente, what has come over you? How can you curse me? It isn't in you!"

She replies: "When I'll bury both you and Pinch I'll stop cursing."

"What did Pinch do?" I ask, coming down to business.

"First of all," she replies. "I want you to break his ribs. Then I'll tell you what he was up to."

"Tell me now," I say, "so I won't beat him if he doesn't deserve a beating."

"You've got to cripple Pinch even if he doesn't deserve it," she says. "For Pinch is not a child. He's a devil, a black year, a monster, a misfortune! Just like his father, a plague on him!"

I take down the strap and drag Pinch to the table, meanwhile asking Yente and Feivel and Isaac to hold him down.

Yente does not move and Feivel and Isaac bolt into the bedroom. They're afraid, they say, that Pinch will settle with them tomorrow.

Using independent force I place Pinch across my knees and am about to lay on when Yente begins to shriek:

"Mendel — leave the child alone! What do you want of him? You can't bear to see him breathe? You want to have doctors in the house? Leave him go! Did you ever see anything like it! For every trifle, for every little bit of foolishness he wants to beat him! What do you think? Pinch is made of iron?"

I wait until Yente has finished and then release Pinch.

Immediately Yente shrieks again:

"Mendel, you ox, you donkey! Why

do you let him go? Give it to him, so he'll remember you. Show him that you are a father, woe to you!"

I don't know what to do: kill Pinch or let him live.

Meanwhile the door opens and there comes in the landlord from next door, a tall Jew with a hard, undercut beard.

"Good Yomtov, reb Mendel," he says. His tone is bitter despite the holiday greeting. "I'm glad to find you in. I want to tell you what your Pinch, the bommer, did."

"What, for example?" I ask.

The landlord begins a story. Last summer he spent about fifteen dollars on grapes and made wine for Passover. This wine he kept in the cellar, where Pinch, just this morning, discovered it.

"Well what of it?" I prompt him.

"What do you mean, what of it? he barks. "He knocked off the tap."

"Well," I ask, "what happened?"

"Nothing," replied the landlord in a hollow voice. "Nothing. Only every drop of wine ran out. Not even enough was left to fill one glass for the service."

I turn to Pinch.

"Is this true?" I ask.

"It is," he says at once.

"Why did you do it?" I ask him.

Replies Pinch: "I didn't mean any harm. I just wanted to find out how much wine there was in the barrel."

At Pinch's words the landlord blows up. He can hardly talk. He splutters: "How can people have such bandits for children, such bommers! It's a disgrace!"

Yente can hold herself back no longer.

"Quiet—quiet—don't howl!" she cries. "If one has wine one keeps it in the house, not in the cellar. You've got eight rooms, may you have eight pimples in your gullet!"

The landlord glares at Yente, spits in her face, and walks out. Yente expresses the hope that next Passover grass will grow over him.

So you see, my first *seder* was not a very pleasant one.



# THE WORDS OF MAIMONIDES

**A**T times the truth shines so brilliantly that we perceive it as clear as day. Our nature and habit then draw a veil over our perception, and we return to a darkness almost as dense as before. We are like those who, though beholding frequent flashes of lightning, still find themselves in the thickest darkness of the night. On some the lightning flashes in rapid succession, and they seem to be in continuous light, and their night is as clear as the day . . .

The degrees in the perfection of men vary according to these distinctions. Concerning those who never beheld the light even for one day, but walk in continual darkness, it is written, "They know not, neither will they understand; they walk on in darkness" (Ps. lxxxii.5). Truth, in spite of all its powerful manifestations, is completely withheld from them, and the following words of Scripture may be applied to them, "And now men see not the light which is bright in the skies". (Job xxxvii.21).—*Introduction to the Guide for the Perplexed*

\* \* \*

These likewise are the words of our Sages; consider well their statement, that the deeper sense of the words of the holy Law are pearls, and the literal acceptance of a figure is of no value in itself. They compare the hidden meaning included in the literal sense of the simile to a pearl lost in a dark room, which is full of furniture. It is certain that the pearl is in the room, but the man can neither see it nor know where it lies. It is just as if the pearl were no longer in his possession, for, as has been stated, it affords him no benefit whatever until he kindles a light. The same is the case with the comprehension of that which the simile represents. The wise king said, "A word fitly spoken is like apples of gold in vessels of silver" (Prov. xxv.11) . . .

In every word which has a double sense, a literal one and a figurative one, the plain meaning must be as valuable as silver, and the hidden meaning still more precious; so that the figurative meaning bears the same relation to the literal one as gold to silver. It is further necessary that the plain sense of the phrase shall give to those who consider it some notion of that which the figure represents. Just

*After 800 Years the World Still Acclaims Them As Profoundly Wise*

as a golden apple overlaid with a network of silver, when seen at a distance, or looked at superficially, is mistaken for a silver apple, but when a keen-sighted person looks at the object well, he will find what is within, and see that the apple is gold. The same is the case with the figures employed by prophets. Taken literally, such expressions contain wisdom useful for many purposes, among others, for the amelioration of the condition of society; e.g., the Proverbs (of Solomon), and similar sayings in their literal sense. Their hidden meaning, however, is profound wisdom, conducive to the recognition of real truth.

\* \* \*

**G**OD knows that I hesitated very much before writing on the subjects contained in this work, since they are profound mysteries; they are topics which, since the time of our captivity have not been treated by any of our scholars as far as we possess their writings; how then shall I now make a beginning and discuss them? But I rely on two precedents: first, to similar cases our Sages applied the verse, "It is time to do something in honour of the Lord; for they have made void thy law" (Ps. cxix.126). Secondly, they have said, "Let all thy acts be guided by pure intentions." On these two principles I relied while composing some parts of this work. Lastly, when I have a difficult subject before me—when I find the road narrow, and can see no other way of teaching a well established truth except by pleasing one intelligent man and displeasing ten thousand fools—I prefer to address myself to the one man, and to take no notice whatever of the condemnation of the multitude; I prefer to extricate that intelligent man from his embarrassment and show him the cause of his perplexity, so that he may attain perfection and be at peace.

\* \* \*

But that you may live and condemn excess. Believe not that much eating and drinking makes the body grow and enlarges the understanding, like a sack

which is filled by what is put into it. It is just the reverse. By moderate eating the stomach acquires strength to receive it and, through the natural heat, to digest it. Then a man grows in physical health and his mind is settled. But if he eat more than is necessary, the stomach cannot receive it and the natural heat cannot digest it; it will come out before him. 'It is a vile thing; it shall not be accepted' (Lev. xix.7). His body will be emaciated, his understanding negligible, his purse empty. Take care, then, that you do not eat except what you can digest, because it is injurious to the body and purse, and is the cause of most illnesses.—*Advice to his son in Ethical Will, Responsa II, 39a.*

\* \* \*

The wise man is a greater asset to a nation than is a king—*Commentary on the Mishnah, Horayot III, end.*

\* \* \*

In general, man's life should be motivated, and his actions guided, by three God-like qualities, viz., *hesed*, kindness, *tsedakah*, righteousness, and *mispat*, judgment.

\* \* \*

**W**HOEVER closes his eyes against charity is called, like the idol-worshipper, impious . . . Whoever gives alms to the poor with bad grace and downcast looks, though he bestow a thousand gold pieces, all the merit is lost; but he must give with good grace, gladly, sympathising with the poor man in his trouble. If a poor man solicit alms of you and you have nothing to give him, console him with words; and it is forbidden to upbraid the poor or raise the voice against him, since his heart is broken and crushed.

\* \* \*

It is in the nature of man to strive to gain money and to increase it; and his great desire to add to his wealth and honor is the chief source of misery for man.

Do not consider a thing as proof because you find it written in books; for just as a liar will deceive with his tongue, he will not be deterred from doing the same thing with his pen. They are utter fools who accept a thing as convincing proof because it is in writing.—*Iggeret Teman, Responsa II, 5d.*

(Continued on page 18)

# The "REVIEW'S" Own Names Contest

Read Instructions on Next Page and Win  
A Prize



No. 9 Mordecai M. Kaplan, Hyman Aaron, Felix M. Warburg, Henry Seinfeld, Judge Hartmann, David De Sola Pool, Edna Ferber, Moses Ginsberg, Samuel Stark, Oscar Wasserman.



No. 10 Ira L. Rosenson, William I. Siegel, Victor Basch, Reuben Brainin, Maurice Samuel, Max Reinhardt, Louis Golding, Ralph Jonas, Edward Lazansky, Jimmie Durante.



No. 11 Emanuel Greenberg, Mischa Elman, Jacob L. Holtzmann, Nathan D. Shapiro, Mitchell May, Benj. H. Namm, Herbert H. Lehman, Isaac Porter, Harry E. Lewis, Roxy.



No. 12 Frank Levey, Benj. J. Kline, David Goodstein, Abraham Ginsburg, Morris Rosenfeld, Max Beerbohm, Irwin Steingut, Richard J. Gottheil, Hirshbein, Edward A. Filene.

**Puzzle cartoons devised and drawn by HAL SEEGER**



## A TEST OF YOUR INTELLECTUAL CAPACITY

WHO DO THE CARTOONS ON THE OPPOSITE PAGE REPRESENT?

It takes mental agility to solve the puzzles—and don't place too much trust in the name you select from the printed list underneath each cartoon.

### Directions and Rules

Study each cartoon. Write in what you think are the correct names on the coupon below, together with your name and address. Enclose 10c. with each set of four answers to defray the clerical cost involved, and mail to: Brooklyn Jewish Center, 667 Eastern Parkway.

You can send in as many sets of replies as you wish, but each set must be accompanied by 10 cents. Anyone can enter the contest, member or non-member, and at any time. The replies however must be mailed as soon after the cartoons appear as possible but not later than the fifth of the month following the publication of each issue.

### 41 PRIZES

will be awarded to those solving all the puzzles. These prizes are in addition to the great fun you will have and the satisfaction of an intellectual attainment. The prizes (as befits their source) are:—

1 Membership (Worth \$50.)

25 Guest Cards

5 Lockers for the Gymnasium (Worth \$50.)

5 copies of "Judaism—An Analysis and An Interpretation",  
by Dr. Levinthal, autographed by him.

5 Cards for Hydropathic treatments in the Gymnasium

If you are a member, and already own one or more of the above privileges, you can exercise your sleuthing abilities for the laudable purpose of introducing a friend to the Center.

### SOLUTION COUPON FOR APRIL—Number 3

The Judges Are:

Joseph M. Schwartz      Henry Seinfeld  
Louis J. Gribetz      Joseph Kaye  
Joseph Goldberg

Naturally the members of the judges' families are barred from the contest.

No. 9 .....  
No. 10 .....  
No. 11 .....  
No. 12 .....

Contestant's Name and Address:

ALL PRIZES MAY BE APPLIED BY THE WINNERS TOWARDS THEIR CENTER PAYMENTS

## ADOLF STOECKER—HITLER'S SPIRITUAL PREDECESSOR

(Continued from page 6)

At the mas meeting Stoecker adopted sensational methods in convincing his audiences of the anti-nationalistic spirit of Semitism. A typical example of his method is this extract from an attack on the Jews: "Ladies and Gentlemen: Recently a body was found in the vicinity. It was examined: present were the Jewish town-physician, a Jewish doctor, a Jewish coroner, a Jewish lawyer—only the body was German! . . . We don't want this to be the fate of Berlin and the fate of all great cities; we want to keep our people alive through the real powers of life (Lebenskraefte). You can be assured of it; the people are behind us!"

Stoecker felt that anti-Semitism was not only a national question, but an international one of the highest importance. "But no people," he said, "suffers so much under the burden of Judaism as the Germans. . . . Our national honor, however, is not sensitive enough to fight against this evil." . . . "It is not enough to speak German in order

to be a German. One can indeed say—an Evangelical or a Catholic Frenchman, Englishman or German, but not a Jewish Frenchman, Englishman or German, only a French, English or German Jew. . . . The national life of nations is threatened by this international force." He linked Social Democracy, seemingly his pet aversion, with Judaism as typified by the names Karl Marx and Lasalle.

According to Stoecker the solution to the Jewish problem lay in a wholesale conversion, until the Jews obtained a complete enthusiasm for Christian belief.

The anti-Semitism which Stoecker advocated has been inherited quite naturally by the integral nationalists in present-day Germany. Most of the phrases and examples of Stoecker's anti-Semitism, a few of which have just been given, are familiar to German Fascists.

## CENTER Kiddie Revue Sunday Afternoon May 26

Under the supervision of

**Sonny Hoey**

famous Song & Dance Instructor

— and —

**Eli Dantzic**

Well Known Musical Director

Children and relatives of Center members—ages from 3 to 15 yrs.—are eligible to participate in the Revue. Rehearsal Sunday, March 26th, at 2:30 P.M.

# NEWS OF THE CENTER

## LECTURES ON "PSYCHOLOGY OF EVERYDAY LIFE"

"Psychology of Everyday Life" is the subject of a course of lectures given at the Center on Wednesday evenings at 8:15 o'clock. These lectures are given by Dr. Ernest L. Baker, noted psychologist and lecturer, and arranged jointly by the Forum and Education Committee of the Center and the New York City Board of Education. The course will be extended throughout the month of May.

Admission to all these lectures is free to all, members and non-members.

Due to the Passover holiday, there will be no lectures on Wednesday evenings, April 17th and 24th. The course will be resumed on Wednesday evening, May 1st, when Dr. Baker will speak on "Inherited Patterns in Relation to Crime." On May 8th he will speak on "Inherited Patterns in Their Relation to Sexual Urges and Disorders." "Truths and Fallacies in Love and Marriage," will be the subject of Dr. Baker's lecture on May 15th.

## LECTURES ON "APPRECIATION OF MUSIC" EVERY TUES. EVENING

Mr. A. T. Pushkoff, author and lecturer on musical subjects, is delivering a course of lectures on "Appreciation of Music" at the Center every Tuesday evening.

On Tuesday evening, April 16th, at 8:30 o'clock, Mr. Pushkoff will speak on "Mozart." Due to the Passover holiday, there will be no lecture on April 23rd. The course will be concluded on Tuesday evening, April 30, with the lecture on "Beethoven."

Mr. Murray Glaser will play selections on the piano to illustrate Mr. Pushkoff's lectures.

Admission to the entire course is free to members of the Center. The charge to non-members is twenty-five cents per lecture.

## CENTER CHAPTER 197 OF THE A. Z. A.

On Friday evening, March 29th, the chapter celebrated International A. Z. A. Sabbath by attending services at the Center in a body. Rabbi Levinthal announced the presence of the chapter

from the pulpit. On Saturday evening, March 30th, the chapter played in the final round of the basketball tournament sponsored by the New York Advisory Council and defeated the Manhattan-Washington Chapter. The team consisted of Israel Seeger, Lawrence Stark, Daniel and Everett Fortunoff, Bernard Steinberg, David Hirsch and Edward Fuchs.

## INTERMEDIATE BOYS CLUB

Practically all the energies of the Intermediate Boys Club is being directed towards the Spring Dansant which it is holding in conjunction with the Junior Peps. The affair is set for Sunday evening, April 21st, during the Chol Ho Moed period and the Spring school vacation. It is expected to be a gala affair. A fine band has been engaged and entertainment has been arranged.

However, we still find time at our meetings to hold discussions on various topics. Under Mr. Goldman's direction we have had a discussion on "Jewish-Gentile Relationships" and another on a chapter of Dr. Levinthal's book, "Attitude towards Rituals and Ceremonialism".

The Intermediate Boys Club is still open to membership, boys 14 to 17 years of age. Come around some Saturday evening.

## JUNIOR LEAGUE

The last two meetings of the Junior League have proved to be very interesting. On Wednesday, March 27th, Mr. Albert A. Addelston spoke to the group on "The Current Year on Broadway". This proved to be an entertaining and informative discussion on the drama. On Thursday, April 11th, Mr. William Achtel gave a highly instructive talk on the "History and Appreciation of Music". This was illustrated by Mr. Achtel at the piano. Both meetings were followed by a social program.

Plans are under way for a special social meeting to be held during the Spring vacation period. Look for further notices concerning this event. It should prove to be worth while your attention.

## PASSOVER SERVICES

Passover Services will be held on Wednesday and Thursday evening, April 17th and 18th, at 6:15 o'clock, and on Thursday and Friday mornings at 8:30 o'clock. Rabbi Levinthal will preach on "The Significance of the Festival" both on Thursday and Friday mornings.

The services for the concluding days of the festival will be held on Tuesday and Wednesday evenings, April 23rd and 24th, at 6:15 o'clock, and on Wednesday and Thursday mornings, April 24th and 25th, at 8:30 o'clock. Memorial services will be said on Thursday morning at 10:30 o'clock sharp.

Rev. Samuel Kantor will officiate. Center members and their friends are welcome.

## THE SABBATH

Kindling of Candles at 6:15 P.M.

Friday Evening Services at 6:00.

Sabbath Morning Services (Parsha Metzore) will commence at 8:45 A.M. Rabbi Levinthal will preach on the Weekly Portion of the Torah.

Junior Congregation Services in the Beth Hamedrash at 9:30 A.M.

Class in Ein Yaakob, under the direction of Mr. Benjamin Hirsh, at 4:00 P.M.

## DAILY SERVICES

Morning Services at 7:00 and 7:30.

Mincha Services at 6:15 P.M.

## SERVICES FOR THE FIRST BORN WEDNESDAY MORNING

The annual Syium (services for the first born) will be held on Wednesday morning, April 17th, at 7:30 and 8:15 o'clock, in the Prayer Room.

## BAR MITZVAH

Congratulations and best wishes are extended to Mr. and Mrs. David Rosenstein upon the Bar Mitzvah of their son, Paul, which will be held at the Center on Saturday, April 13, 1935.

## SUNDAY AFTERNOON OUTING GROUP TO VISIT THE CIRCUS

The circus is in town. The Sunday Afternoon Outing Group will meet at the Center this Sunday, April 14th, at 1:30 o'clock sharp. Children of Center members are invited to attend with us. The charge will be \$1.25 for those not registered with the group.



## RABBI LEVINTHAL'S NEW BOOK "JUDAISM" HAILED BY SCHOLARS AND REVIEWERS

THE readers of our Review will be delighted to learn that the new book by our Rabbi, Dr. Levinthal, "Judaism,—an Analysis and an Interpretation," continues to attract public attention and is receiving most favorable comment by scholars and literary reviewers throughout the land. The Review is happy to publish brief excerpts of some of these opinions:

Professor Harry Wolfson, Professor of Jewish Philosophy, Howard University: "An excellent work both from the point of view of the knowledge it reveals and of its educational value. You have succeeded in a most remarkable way to draw out and to make clear the light of our Torah, and to fashion it in a most delightful and brilliant manner, so that it wins the heart of the reader." (Translated from the Hebrew).

Dr. David de Solo Pool, Rabbi of the Spanish and Portuguese Synagogue, New York: You have carried out a peculiarly difficult undertaking with consummate skill—to popularize the abstract teachings of Judaism without being either ponderous or trivial. You have never compromised the dignity of your theme, yet you have spoken so that all may understand. You have written with intellectual honesty, and carried your reader along paths which, even when familiar, have always the charm of the new vistas revealed by your ever apt illustrations."

Professor David Riesman, of Philadelphia, noted medical authority: "I want to commend you for your philosophical discussion of an involved subject."

Professor Salo Baron, Columbia University: "In reading it I have been particularly impressed with the skill and facility with which you render an old Rabbinic 'Torah' into English."

Professor Nissin Touroff: "The themes that the book discusses are of supreme interest to Jewish life. Had our rabbis of today realized the great responsibility that is theirs to teach, to educate and to guide our generation—instead of preaching to them platitudes,—we would not find ourselves in such spiritual decline that alas is ours. Few are the number who realize their true duty, and you are

to be congratulated that you are one of the foremost of them." (Translated from the Hebrew).

Professor Harry Friedenwald, Baltimore: "Even a rapid glance through the book has shown me how interesting it is. I congratulate you on accomplishing a difficult task."

Dr. Solomon Grayzel, Gratz College, Philadelphia: "You neither fret at the burden of Judaism, nor look upon it with a cold, objective eye. Such warmth as you feel inevitably transmits itself to hearer or reader."

Rev. Henry Speaker, Gratz College, Philadelphia: "I have been reading your book with much pleasure and real admiration—admiration for your clear thinking, direct and forcible expression, and, above all, for your peculiar and happy faculty of interpreting so realistically and ingeniously the inimitable Talmudic and Midrashic dicta so as to make them realities in the belief and conduct of the modern age and in the midst of present day complexities."

"The Jewish Layman," Cincinnati: "A very readable exposition of traditional ideas on the subject which it discusses . . . We believe that it will find many appreciative readers."

"The Sentinel," Chicago: "The Jew will get from it a clearer understanding of what his people stand for—the Gentile, a knowledge and appreciation of the real truths for which the Jew has lived throughout the ages."

"Jewish Ledger," New Orleans: "The Book is well written and gives a vivid picture of Judaism in its essential aspects."

"The Jewish Press," Milwaukee: "This is really a great work."

"The Supplement," Brooklyn: "It is the presentation of a fine spiritual insight enriched by long experience and mature scholarship. It is a valuable contribution to present Jewish life and a rich mine of information of Jewish idealism for the instruction of others."

### CORRECTION

Due to an oversight the name of Mr. Elias Desatnek was omitted from the list of Sustaining Members of the Center for the year 1934, which was published in the February issue of the Review.

THE ANNUAL

## Bazaar

Arranged under the auspices  
of the  
Sisterhood of the Center

will be held from

Sat. Evening, May 11th

to and including

Thurs. Evening, May 16th



The cooperation of every Center member is earnestly solicited in helping to make the Bazaar a success, by

1—Donating or obtaining merchandise to be sold at the Bazaar

2—Placing a complimentary "Ad" in the Souvenir Journal or obtaining "Ads" for the publication

3—Volunteering your services in collecting merchandise donated, or selling merchandise during the period of the Bazaar.

## NEW MEMBERS

The following have applied for membership in the Brooklyn Jewish Center:

Brook, Joseph

Married Lumber  
Res.—621 Empire Boulevard  
Bus.—1702 Neck Road  
*Prop. by Joseph Taborisky*

Cohen, Irving B.

Married Gasoline and Oil  
Res.—1576 Ocean Avenue  
Bus.—136 Flatbush Ave. Ext.  
*Prop. by Bernard Weissberg*

Cooperman, Nathan

Unmarried  
Res.—66 St. Paul Place  
Bus.—154 Lawrence Avenue  
*Prop. by Nat Krakover and Sam Schoenfeld*

Forman, Miss Zena

Res.—381 Troy Avenue

Friedman, Nat C.

Unmarried Fruit  
Res.—757 Empire Boulevard  
Bus.—199 Duane Street, N. Y.  
*Prop. by Sam Schoenfeld*

Gordon, Joseph

Married Importing & Mfg.  
Res.—474 Brooklyn Avenue  
Bus.—6 West 32nd St., N. Y.  
*Prop. by Louis Schockett*

Heidenberg, Jacob

Married Braid  
Res.—141 East 19th Street  
Bus.—134 Spring St., N. Y.  
*Prop. by Louis Hornick*

Isaacoff, Jack

Unmarried Jewelry  
Res.—1261 East 9th Street  
Bus.—33 West 60th St., N. Y.  
*Prop. by David Nemerov*

Marcus, Harry L.

Married Lawyer  
Res.—772 Schenectady Ave.  
Bus.—50 Court Street  
*Prop. by Louis Miller*

Rosenberg, M.

Unmarried Fruit  
Res.—302 Empire Boulevard  
Bus.—126 West End Avenue  
*Prop. by Sam Schoenfeld*

The following has applied for reinstatement as a member of the Center:

Levy, Hyman

Res.—771 Lincoln Place.

*Prop. by Louis Belfer and Charles Perman*

EMANUEL GREENBERG,  
*Chairman Membership Committee*

### NOTICE

Due to the Passover holiday, our weekly Bulletin will not appear on Friday, April 19th. The next issue of the publication will appear under the date of Friday, April 26th.

### CONGRATULATIONS

Mrs. J. Schrier, 1447 President St., announces the engagement of her son, Harold, to Miss Edith Rogow.

### RESTAURANT CLOSED THE WEEK OF PASSOVER

Regular dinners will be served in our Restaurant next Sunday, April 14th, from 12 noon to 9 P. M. The Restaurant will be closed during the Passover holiday, and will be reopened on Sunday, April 28th.

## Notice to B. J. C. Members

THIS page is addressed particularly to those who are now enrolled on the membership list of the Brooklyn Jewish Center.

WE SAY to you in all earnestness that we need your help, cooperation and assistance in making it possible for us to enlarge the membership of the Center.

WE FEEL that every member should be a free-will agent to help enroll their friends as members of the institution.

YOU will do them a good turn by making them part and parcel of one of America's finest institutions, at the same time helping to extend the institution's sphere of usefulness in the community.

The reduced rates of membership are as follows:

\$50.00  
per year per family (includes husband, wife and children up to 21 years of age)

\$37.50 per year for unmarried members.

\$25.00 per year for girls.

MEMBERSHIP includes participation in all activities conducted by the institution,—religious, social, educational and recreational



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RESERVE NOW FOR PASSOVER — \$25.00 per week (Room and Bath)

## JUDAISM AND MODERN SEX VIEWS

(Continued from page 4)

since he either had to give away his property to his wife or raise cash for her.

Judaism does not accept those modern views which would abolish marriage and make of it a mere verbal contract to be dissolved when the parties wish. It held that there should be a record of such an important agreement, and further, that there should be a written document, the "Get", (Bill of Divorce) about the dissolution of such an agreement. In short, "free love", as it is known today, is not countenanced in any form under the Jewish law.

### A MARRIED MAN'S LOVE AFFAIR WITH SINGLE GIRL NOT CLASSED ADULTERY

A few words should also be said about the conception of adultery under the Jewish law. Adultery constituted a crime only where a married woman was involved. A married man who had relations with a single girl was not guilty of adultery. However, such infidelity on his part was made a ground for divorce, as it constituted immorality. In this, Jewish law was

far ahead of English law, under which, until recently, the husband's adultery, unless accompanied by cruelty, was not a ground for divorce.

Theoretically, under Jewish law, adultery was punishable by death. It is probably not known that so many technicalities and hindrances were set up to prevent the carrying out of such a punishment, that the law was practically nullified. A woman had to be warned against unseemly conduct in the presence of two witnesses, and if she could prove that she had not been warned, she was acquitted. Stress was laid upon direct evidence, and in only exceptional cases was circumstantial evidence given consideration. Jokanan ben Zakai abolished the ordeal of taking internally the bitter waters which were administered ostensibly to force a confession. He refused to have women punished for adultery when at the time, under the influence of Rome, married men were guilty of immorality. The Mishnah quoted from the prophet, Hosea, who said that God would not punish the daughters of Israel for immoral conduct, when the

men themselves had not been free from sexual sin.

### ORIGIN OF "LET HIM CAST THE FIRST STONE"

Incidentally, these passages shed light upon the origin of the famous statement of Jesus who refused to discriminate against the woman taken in adultery, and who told those who were without sin to cast the first stone. We therefore realize that the Puritans, in the Seventeenth Century, both in America and England, departed from the Jewish law when, following the Bible, they actually did execute several women who were guilty of adultery. They failed to take into consideration the Talmudic interpretation put upon the Biblical law.

The influences of Jewish conceptions of sex have pervaded every civilized quarter of the world. The laws against extra marital relations in all statute books spring from the Scriptures. Restrictions upon consanguinous marriages and severe punishment for incest and abnormal sex relationships are advocated in the Bible. Chastity, the ideal of all civilized nations, was a Jewish creation, but no unnatural interpretation was put upon it by the Jews, as was done in the Middle Ages.

## THE WORDS OF MAIMONIDES

(Continued from page 11)

## OUR DUTY TO FELLOW-MEN

**M**AN lives naturally in a social relationship, and in this man is different from the brutes, for he requires the formation of communities of fellow beings.

\* \* \*

It is the duty of everyone to assume his place in the community within which he lives and to make his contribution toward advancing its welfare.

\* \* \*

The duty to practice Zedokah (charity) is the greatest of all positive commandments and it is incumbent upon us as descendants of Abraham, our forebear; it will lead to the salvation of Israel.

\* \* \*

No man is impoverished through giving charity, for the generous act bringeth peace, while alms given reluctantly and without a cheerful spirit are a gift of the hand but not of the heart.

\* \* \*

There is no higher form of Zedokah than aid which is given to strengthen him who has fallen, by a gift, a loan, a business transaction, or by teaching him a trade, and thus making it ultimately unnecessary for him to require alms from anyone.

\* \* \*

Zedokah is derived from "*zedek*," which means righteousness, and it denotes the act of giving everyone his due and of showing kindness to every being according as it deserves. When we fulfill those responsibilities to our fellowmen which are dictated by our moral conscience, we are performing the act of Zedokah.

\* \* \*

## A LIFE OF PERFECTION

The perfect life should not require escape from society or self-torture through constant self-denial. On the contrary, such a life aims at moderation, normal, wholesome living among people in honesty and uprightness.

\* \* \*

The noblest life is one that is spent not merely in the pursuit of material things, apart from those which necessity demands, but a life whose purpose is spiritual and intellectual perfection, through increasing knowledge of God.

## THE PURPOSE OF TORAH

The purpose of the Torah is twofold:—to promote the well-being of the body and the well-being of the soul. It aims first to create harmonious relations between human beings and to develop their noblest feelings. Secondly, when people thus peacefully inhabit a land, Torah enables each of us to become well-directed in faith and to cultivate and to impart correct and true knowledge.

\* \* \*

Truly in every letter of the Torah, revealed unto Moses, there reside wise maxims and admirable truths for him to whom God has given understanding. You cannot grasp the uttermost bounds of its wisdom.

\* \* \*

One cannot acquire the true meaning of the Scriptures from a surface reading, for only after penetrating their depths do we clearly comprehend their teaching.

\* \* \*

The study of Torah will lead to its observance, and therefore, the duty to study supersedes all other commandments and is equal to all of them.

\* \* \*

There is no greater honor than that which is due to the teacher (of Torah) and there is no greater reverence than that which is due him.

\* \* \*

He who is learned (in the Torah) will never raise his voice unduly, but will speak pleasantly unto all people, ever ready to give counsel when it is desired, observing the golden rule of speaking always with words of wisdom and with kindly acts.

## PATHS WHICH REACH OUT TO TRUTH

The importance of truth is no greater because it is repeated nor is its significance less because of the absence of repetition.

\* \* \*

Know that man may establish his faith in three ways: through that for which the mind provides a clear proof, as in mathematics; through that which we experience with our senses, as when we taste, and hear and see and so on; and through that knowledge which we receive from the Prophets and righteous men.

\* \* \*

Prophecy is a gift of God that has come only to some men, who through study and training reached a state of moral and intellectual perfection.

\* \* \*

You must know that there is a degree of knowledge which is higher than rational thought (philosophy), and that is prophecy, which does not depend for proof upon reason alone.

\* \* \*

The test of the true prophet is not his ability to perform miracles but the verification of his prophecy, the actual coming to pass of that which has been foretold.

\* \* \*

Moses was the father of all Prophets, for he learned to know God more than any man before or later comprehended Him or will ever comprehend, wherefore Moses must have reached a state of exaltedness, beyond normal human attainment.

\* \* \*

## WHAT IT MEANS TO LOVE AND SERVE GOD

God alone has created the universe, by His will and in His own wisdom and all His acts are exceedingly good. The Universe does not exist solely for man's sake, but every creature exists for its own sake; by serving God man attains his highest purpose, his own perfection.

\* \* \*

The perfect man is one who serves God neither out of regard for reward nor through fear of punishment but because of an overflowing of love, as it is commanded, "with all thy heart and with all thy soul."

\* \* \*

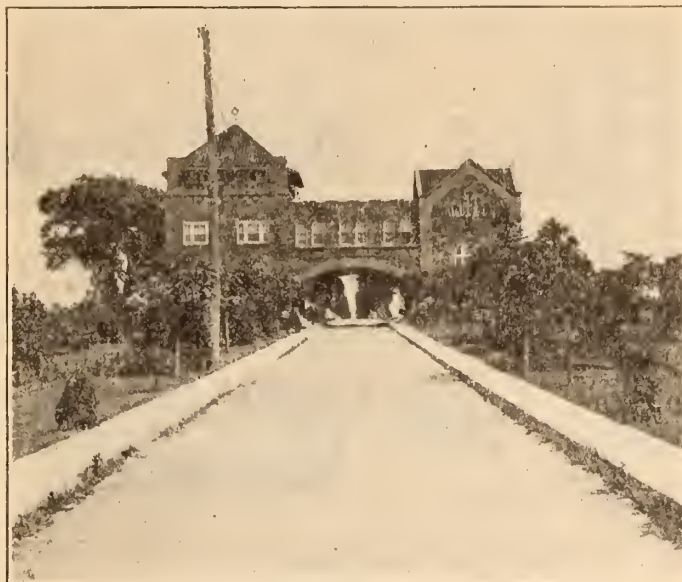
He who serves God out of true love engages in the study of Torah and the observance of the commandments not for worldly advantage nor from fear of misery, not merely because he seeks to attain happiness; he serves the Truth because it is the Truth.

## VAGARIES

**M**Y body is a close shut house,  
Its windows locked and barred,  
And all the other houses round  
Are shuttered tight and hard.  
I'd like to look inside of them  
To know what goes on there,  
To walk behind the door and see  
What inwardly they wear.  
I'd like to know the thoughts they have  
And what they think of me.  
How can I go inside their homes  
If they won't leave the key?

—Sylvia Wiener Gross





### As You Would Think of A Business Transaction

CONSIDER THE PURCHASE OF CEMETERY PLOTS. ONLY THIS TRANSACTION IS OF GREATER SIGNIFICANCE, SINCE IT CONCERNS THE WORTHINESS OF A LAST RESTING PLACE.

IT IS A FINAL TRIBUTE TO THOSE WHO HAVE PASSED ON THAT THEIR MEMORIES SHOULD BE PERPETUATED NOT IN A CEMETERY PLOT HASTILY PROCURED IN A CONFUSED HOUR, BUT CAREFULLY SELECTED FOR BEAUTY OF SURROUNDINGS AND COMMUNAL FITNESS.

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## RULES OF CONDUCT, BEHAVIOR AND GOOD MANNERS

*(Continued from page 7)*

here of many of these rich tid-bits of wisdom. The following, picked at random, will give some idea of their beauty and worth-whileness:

"Know the difference between today and tomorrow, between what is yours and what is not yours, for that which is yours is not yours, and as for that which is not yours, how can you regard it as yours?"

"If you do not understand the Torah, do not say regarding that which you do not understand, I do understand; when you are taught and you do not understand, be not ashamed to say, I do not understand. If someone inquires of you about something in which you are not well versed, be not ashamed to say, I do not know."

"Love him who rebukes you, so that you add to your wisdom; and hate him who flatters you, so that your wisdom does not diminish."

"He who marries a worthy woman is kissed by Elijah and loved by the Holy One, Blessed be He. But he who marries an unworthy woman is despised by the Holy One, and is lashed by Elijah."

"When two people sit at the table, the elder should begin to eat first, and the younger should follow; if the younger begins before the elder, he is considered a glutton."

These are only samples that reveal the beauty of many of these truths proclaimed by the rabbis in that tractate.

The Hebrew text is edited with critical notes which attest to the diligence and to the scholarly attainments of our author. The English translation is well done and does justice to the original text. Students of Jewish ethics as well as those interested in our Rabbinic literature will find great delight in reading this interesting volume.

—ISRAEL H. LEVINthal

### PERSONAL

Mrs. Joseph M. Schwartz takes this means of expressing her sincere thanks and appreciation to all her friends in the Center and the Sisterhood for the kind interest they have shown during her recent illness.

### THE "PEPS"

Soon the "Peps" will display new Spring frocks, dancing slippers will adorn dancing feet, eyes will twinkle, and there will be "Music in the Air." The reason for all this? The "Spring Dansant," of course! There will be dance music (played by a real orchestra), refreshments, professional entertainment on Sunday night, April 21st. If you want to be in the social swing, girls and boys, be sure to attend the Junior Girls and Boys Spring Dansant.

The "PEPS" recently enjoyed two very interesting evenings. One was the participation in the discussion of "The Place of Ritual and Ceremony in Judaism" from Dr. Israel H. Levinthal's illuminating book "Judaism, An Analysis and an Interpretation." Those of us who haven't read it yet are very anxious to. Another pleasant evening was spent seeing "Another Language," given by the Center Players. We enjoyed it very much and thought it was an excellent performance. The Peps Dramatic Club intends to start rehearsals very shortly for two one-act plays. Rehearsals are on Saturday nights before the regular meetings start.

Don't forget the Spring Dansant on April 21st!

### INSTITUTE OF JEWISH STUDIES FOR ADULTS TO HOLD RECEPTION TO STUDENTS

The Director and the Faculty of the Institute of Jewish Studies for Adults of our Center are giving a Reception and Musicales to the students of the Institute this Monday evening, April 15th, at 8:30 o'clock.

The purpose of this reception is mainly to give the students of the various classes an opportunity to become acquainted with each other and to create a social contact between all of the men and women attending the Institute.

A very interesting program has been arranged in which the famous Palestinian dancer, Miss Corinne Chochem and her group of dancers will give interpretative dances depicting the new life in Palestine. The well known singer of Palestine melodies, Moshe Nathanson will render a program of Palestinian songs, and Mrs. Cyrus Levinthal will render several piano selections.

The Student Registration Card will admit the student and one guest to this affair.

### MAURICE SAMUEL, RABBI WOLF GOLD AND OTHER JEWISH LEADERS TO DISCUSS ZIONIST PROBLEMS SUNDAY EVENING

Under the auspices of the Eastern Parkway Zionist District No. 14, a mass meeting will be held at the Center this Sunday evening, April 14th, at 8:30 o'clock.

The purpose of the meeting will be to discuss the important problems that will confront the next World Zionist Congress. The speakers will represent the various principles within the Zionist movement. The General Zionists will be represented by Mr. Maurice Samuel, the brilliant writer, novelist, and orator. The President of the Mizrahi Organization of America, Rabbi Wolf Gold, will speak on behalf of the Mizrahi movement. Mr. Elias Ginsburg, one of the leading figures in the Revisionist movement, will represent the viewpoint of the Zionist Revisionists. Palestine Labor will have as its representative, Mr. Hayim Fineman. An address of welcome will be delivered by Rabbi Israel H. Levinthal, Honorary President of the Eastern Parkway District. Hon. William I. Siegel, President of the district, will preside.

### GYM AND BATH SCHEDULE DURING PASSOVER HOLIDAY

The Gymnasium and Baths will close at 4 p. m. on Wednesday, April

### VOLUNTEERS FOR CENTER LIBRARY

The Center would like to obtain the services of a number of ladies and gentlemen who would take charge of the Center Library on one or several evenings.

The work is of cultural benefit and offers interesting social contacts.

Register your name and the hours you would like to serve, with Mr. Joseph Goldberg, Administrative Director, Brooklyn Jewish Center, 667 Eastern Parkway, Brooklyn. Telephone President 4-1400.

17th (Erev Pesach.) The schedule for women on that day will be from 10 a. m. to 1 p. m. and from 1 to 4 p. m. for men.

The department will remain closed on Thursday, Friday and Saturday, April 18th, 19th and 20th, and will reopen on Sunday morning at 10 a. m.

For the concluding days of Passover, the Gym and Baths will close on Tuesday, April 23rd and 4 p. m. The women will use the facilities from 10 a. m. to 1 p. m. and the men from 1 to 4 p. m. The department will be reopened on Friday afternoon, April 26th.

### "THE MIKADO" TO BE PRESENTED AT THE CENTER ON TUESDAY

The famous musical production, "The Mikado", will be presented in

the auditorium of the Center next Tuesday evening, April 16th, at 8:30 o'clock.

The play will be produced under the auspices of the Drama Department of the Works Division of the Emergency Relief Bureau. Admission will be free to all.

### HEBREW AND SUNDAY SCHOOL CLASSES CLOSE DURING PASSOVER WEEK

The play will be produced under the School as well as of our Sunday School will please take notice that there will be no Sunday School on Sunday morning, April 21st, and that the Hebrew School will have a recess from Wednesday, April 17th, until Friday, April 26th. There will be no regular sessions on Sunday, Monday and Tuesday, April 21st, 22nd and 23rd.

THURSDAY EVENING, MAY 2nd  
at 8:30 o'clock

### GENERAL MEETING of the CENTER MEMBERSHIP

All men and women of the Center are requested to please reserve the date and arrange to attend this important gathering. Plans are now being devised for a most interesting evening. Watch for further details.

### EDITORIALS

THE *Review* has published several articles on the fascinating and priceless collection of manuscripts called the Genizah. These manuscripts have revealed to us new chapters of Jewish literature and have enabled us to explore Jewish life of the past.

But the treasures of the Genizah have only partly been brought to light. Many years of ardent labor by Hebraic scientists will be necessary before the last and yellowed page of this ancient manuscript library will have been transcribed and identified.

Fortunately, we have devoted men who are giving themselves to this work. Among them are younger scholars. But it is unfortunate that when one of this latter group has succeeded in unlocking some precious secret he rarely has the means to reveal it to the world through publication. The older scholars, occupying professional positions in seminars, colleges and institutes, have the

(Continued from page 3)

backing of their organizations and the friends of their schools of learning. The younger men, working with the same diligence as their elders, with the same devotion and self-sacrifice, in Talmudical, historical and poetic fields, are seriously handicapped.

Those Jews to whom the Torah and Hokmas Yisroel, the wisdom and religion of Israel, are precious, should give their patronage to these loyal younger zealots. They can in this way help to save the great works of Jewish masters, and will preserve for themselves a niche of honor among the friends of Jewish learning in all ages.

Numerous as are the calls upon Jewish generosity, the publication of such Genizah works as are ready, or in preparation, should receive every attention. It costs surprisingly little to publish a pamphlet, and its value to scholarship and art may be inestimable.



•

## What Leaders of Thought Say

It is admirably written, lucid, eloquent, delightful.

—Dr. Will Durant

It appeals to me as a book of first rate importance.

—Rev. Dr. S. Parkes Cadman

•

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## What Leaders of Thought Say

Dr. Levinthal is helping to enrich Judaism and to make the life of the individual Jew happier and more abundant.

—Prof. Louis Finkelstein

•

# JUDAISM

## An Analysis And An Interpretation

•

I earnestly recommend it as an example of how problems of Jewish thought, theology and practice can be presented in a lucid and popular form.

—Dr. Cyrus Adler

As a Gentile, I can testify that this is a most valuable book for the Gentile reader, the best with which I chance to be familiar.

—John Haynes Holmes

•

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—Dr. S. Margoshes

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